

The Bombay Guardian.

VOL XXVI.—NEW SERIES.—No. 25. SATURDAY, AUGUST 21, 1880.

Rs. 6 per annum in advance,
with Indian postage Rs. 7-10.

PUBLISHED EVERY SATURDAY MORNING.

WEEKLY REVIEW.

—SOCIETY is so very shifting in India, men appear and disappear so much like the pictures of a magic lantern, that it is difficult to give a character of stability to any thing that is dependent upon the continuous manipulation of an individual, specially if there be no pecuniary advantage connected with it. For instance, the list of religious papers started in India that have collapsed, in the last 30 or 40 years would be a long one. The *Bombay Guardian* had at the start, March, 1851, half a dozen editors, all of whom, with the exception of one, had either died or left the country in 1854, and the paper has been carried on by that one ever since. The *Indian Church Gazette* of the 14th inst. has a long article about itself, in which the editor complains bitterly that during his brief absence in England, the paper has been made to speak in a way that he cannot approve of. He tells us that the paper has at present only about 200 subscribers, after having been 15 years in existence. The Bishop is said to be a large fraction of the whole number of subscribers.

—We have received a broad sheet professing to contain reports of Miss Dobson and Miss Clough, of the Ladies Association S. P. G. Bombay, with translations in Parsee-Guzarati. This seems to have been issued by Parsees, with a view of exciting mistrust and alarm among those of their co-religionists who allow their daughters to attend the instructions given by these ladies. We have a suspicion that these reports are not trustworthy. We can scarcely think that the first of these ladies would use such English as this :

"They also join in singing simple hymns, the latter seems to be almost attractive, for, even if they cannot join in singing, they will listen."

We are glad to learn that the Parsee girls attending the Girgaum School are present in the room when the Rev. Mr. Ledgard gives instruction to the Christian girls once a fortnight, but should be much better pleased to hear that instruction regarding Christianity was given constantly to all the scholars. Can that rightly be called a Mission School where two thirds of the children receive no religious instruction? It seems to us that the excessive dread of Christianity shown by some of our Native friends, as illustrated in this publication, borders on the ridiculous and is likely to defeat its own end, by stimulating the curiosity of the youths allowed to become acquainted with all sorts of religions, but so sedulously guarded against the remotest reference to Christianity.

—THERE is a body of Reformed Presbyterians that repudiates the use of any thing but the inspired Psalms in the worship of God. By the inspired Psalms they mean Rouse's metrical version of the English trans-

lation of the Psalms. They cannot tolerate the hymns that other Christians delight in and find so helpful. And they have declared that they can take no part in the Pan-Presbyterian Council to be held next month in Philadelphia, if any thing beside Rouse's version of the Psalms is to be used. They love Presbyterianism, but not without Rouse. It may be remembered that they disciplined one of their members, Mr. Wm. H. Stuart, one of the foremost men in Philadelphia, some years ago, for joining publicly in singing hymns and spiritual songs that had the name of Jesus in them; not but that the name of Jesus is very precious to them, only it does not occur in the Psalms. It remains to be seen what agreement will be come to. The Council will probably submit to Rouse.

—We understand that the Rev. Dr. Murray Mitchell, with Mrs. M., expects to be present at the Philadelphia Council above referred to. After visiting the United States, they propose embarking at San Francisco for Japan, and coming to India by way of China. They will probably spend the next cold season in Calcutta and spend a good part of 1881 in this Presidency.

—THE Rev. Hollis Read, with Mrs. Read, came to Bombay in 1831 as a missionary of the Am. Board, but owing to enfeebled health returned to America with his wife in 1835. This worthy couple have just celebrated their 'golden wedding' at the house of their son, Rev. E. G. Read, at Bennington, Vt.

—We are much grieved to hear of the death of the Rev. M. A. Sherring of the London Society's Mission, Benares. He died of cholera. It is 28 years since he came to India. He wrote a "History of Protestant Missions in India," and other works English and vernacular, and has been held in high esteem as a missionary of unusual ability.

—We once knew a gentleman who refused utterly to eat and to drink, not considering himself worthy to taste of the bounties of providence; but he was thought to be out of his mind and was sent to the Lunatic Asylum. We remember also one who under the influence of some religious craze abstained altogether from food for a fortnight, pursuing daily his usual avocations. We cannot understand how a number of respectable persons should encourage Dr. Tanner by undertaking to be witnesses of his forty days' fast. If he should die of his self-appointed task, we almost think they should be tried for constructional homicide.

—THE *Indian Mirror*, with reference to a criticism of ours, says :

"Certainly a thousand untruths can never make one truth, but that a thousand fragments of a broken substance would, if united, make up that identical substance is almost a geometrical truth, and that what was analytically disunited may again be blended and formed into a synthetical unity, is an unexceptionable

logical proposition. If the attributes of the Supreme God are separately worshipped, why should it be wrong to ask our countrymen to realize Him in the union of all those attributes? And if each fragmentary attribute is taken as infinite, we find nothing to condemn, but rather much to admire. The worship of each attribute as a finite is idolatry; to regard it as perfect and infinite is Theism."

To take an attribute of a person and worship it, is to falsify both the attribute and the person. For all the excellence of an attribute is in its relation to other attributes. Generosity separated from wisdom is prodigality, and is a vice instead of a virtue. Power divorced from wisdom is a monstrosity to awaken universal terror. Love divorced from right becomes licentiousness. Every divine attribute separated from the rest becomes Satanic. God does nothing without the consent of all his attributes. But what do we mean by attributes? It is a mistake to imagine them separable from the Being in whom they reside. They simply indicate the modes in which His nature expresses itself. They are not something introduced into the personality, but proceed from it; rather they are the personality manifesting itself in appropriate ways. In spite of our contemporary's pleas, there seems to us something absurd in the idea of making up God by compounding his attributes found here and there. Can the Brahmin minister be at any time sure that he has got all the parts together? Perhaps Lamaism, Confucianism, Taoism, or some other systems, may have some of the fragments necessary to this mosaic.

—THE *Mirror* adds :

"Our western contemporary seems to misunderstand Lakshmi. She is not the Hindu's 'Mammon.' To worship Lakshmi is to see God in all earthly possessions, in rice and riches, and in the beauty of household order and prosperity, while the worship of Mammon is enmity with God, worldliness and carnality. Mammonism is ungodliness; Lakshmi is Providence. Who so adores Lakshmi must gratefully and devoutly see Providence in all Divine gifts. Our contemporary may hate the idol Lakshmi, but the true idea of God in prosperity or providence is as much a Christian as it is a Hindu idea. When will Christendom realize this great idea and reverently see God in their daily bread?

We recognize our daily bread as the gift of God and thank Him for it, not Lukshami, nor Plato, nor any other god or goddess. At the annual festival of the Diwali, Lukshami receives special worship, according to the amount of worshiper's gains in his business in the past year. The worship of Lukshami is at best the worship of a fragment and is idolatry, whether there be a visible figure or not.

—THE *Indian Christian Herald* gives us the following information :

"Our brethren of Bombay intend starting a new Church not connected with any Mission and comprising within it converts gathered in by the different Missionary Societies there."

It seems a little strange that we should first hear of this from Calcutta. Before we make any comment upon the measure we should like to know if any thing of the kind is intended.

—THERE was a large gathering of the citizens and residents of Bombay, in response to the invitation of H. E. the Governor to organize a Fund for the relief of the sufferers by the Afghan war, not for the relief of the Afghan sufferers for that would be best effected by the withdrawal of the British force, but for the relief of the families of those who have fallen on our side. Addresses were made by H. E. the Governor, the Hon. L. Ashburner, Sir Jamsetjee Jejeebhoy, Bishop Mylne, Rao Saheb V. N. Mandlik, Sir M. Nathoobhoy, Hon. Mr. Sassoon, Chief Justice Westropp, Bishop Meurin and Mahomed Ali Rogay Esq., and at the close upwards of half a lac was subscribed. The Governor mentioned that of a similar Fund subscribed in 1842 the sum of Rs. 25,000 was still on hand and he thought it might be embraced in this. The Bishop of Bombay (Dr. Mylne) objected to this, saying that it was in his hands, for educational purposes. One would like to know how it got there. We have often had occasion to notice that there is some how or other an unexpended balance of these charitable Funds raised by the public for special objects. After the lapse of many years, there is a temptation to divert the surplus to some other purpose.

—WE learn from a notice in the *Scotsman* that an ancient and very valuable manuscript of the Gospels of Matthew and Mark in the original Greek has been discovered at Rossano in southern Italy, in the palace of the archbishop, by two enterprising and expert Germans, Messrs. Von Gebhardt and Harnach, connected with the Leipzig University. It is believed that the manuscript dates from the end of the fifth or beginning of the sixth century, which would make it nearly as old as our oldest manuscripts of the New Testament. To one who is not an antiquarian it does not appear why the scribes of the eighth or tenth century, for instance, could not make facsimiles of earlier manuscripts as well as those of the 19th century can; but it is presumable that there are indices by which connoisseurs can tell approximately the age of manuscripts. The manuscript just discovered has 138 leaves of purple parchment, and the letters are all of silver with the exception of the first three lines of each gospel, which are golden. The writing is in uncial characters, two columns on each page; the words are joined together, and there is very little punctuation. The Gospel of Mark terminates abruptly in the middle of the 14th verse of the last chapter. Our readers may remember that in the Sinaitic and Vatican MSS. the Gospel of Mark terminates at the 8th verse, and some modern critics have thought that the remaining verses 9-20 are thereby discredited. The present MS. does not favour this idea. The text of this MS. is to be published in full, and will be eagerly looked for by scholars. Meanwhile, an account of it has appeared in a volume just published by the fortunate finders, at Leipzig. There is only one other manuscript on purple parchment, and that is in a fragmentary state, 4 of its leaves being in London, 6 in Rome, 2 in Vienna and 33 have recently been found in Patmos. The new MS. is said to contain

some unique readings, and rather goes with the latter MSS. where these differ from the Sinaitic and Vatican.

—NOTHING seems to us more ridiculous than the cry of 'persecution' raised whenever the suggestion is made that a man in the position of Professor Robertson Smith cannot with his altered views consistently retain that position. The professor is quite at liberty to adopt any views that he pleases and to make them public; he may become a Swedenborgian or a Spiritualist or a Comtist; but it does not follow that because he has changed his views they who have committed to him the theological training of their youths, are bound to change theirs so as to conform to his. But unless they do this, how can they be blamed for questioning the propriety of his continuing to teach those who have been committed to him on a different understanding altogether? Can we for a moment suppose that Professor Smith would not have felt himself at liberty to pursue his enquiries, if he had anticipated dismissal? This would be a very severe reproach to bring against him. Allowing even that he is right in his new ideas, until these new ideas have been adopted by those who commissioned him to teach in the Free Church College of Aberdeen, it cannot be expected that they will approve of the mode in which he now discharges his professional functions. We confess that we would think more highly of Professor Smith, if his own sense of fidelity had led him to resign his position, when he adopted his present views, or at least offer to resign. In July of last year we stated our reasons for dissenting from the opinion regarding Deuteronomy advanced by professor Robertson Smith. Some new articles from the Professor's pen in later volumes of the *Cyclopædia Britannica* have been made public since the Free Gen. Assembly sat in May last, and it is stated that in the last of these he has gone much farther than in the one on the "Bible."

—WE have been favoured by the Rev. Mr. Bruce, Satara, with a beautiful large text card in Marathi, "Believe in the Lord Jesus Christ and thou shalt be saved." The letters have been dealt with most lovingly, and the proprietor of the Columbian Press, Satara, may be congratulated on the exquisite taste displayed in this vernacular text-card. We recommend our Native brethren to get copies, bind or frame them, and suspend them on the walls of their rooms. They are to be had at the Tract and Book Depot, Bombay, 4 annas each.

—THE Famine Commission Report:

"Taking all the 21 famines and scarcities recorded in the last 109 years in any part of India, the proportion is 24 years of bad seasons to 85 years of good, or about two bad to seven good; in each case on an average one-twelfth of the population of the whole country, that is about 20 millions, may be approximately taken as the portion affected, so that the result might be said to be equivalent to a famine or scarcity over the whole country once in 54 years."

But a famine over all India would mean a catastrophe like that of the Deluge, as regards the numbers that would perish. Divide all India into 54 provinces, and each of these would have a population of about five millions. Is there ever a time when famine is not found in one of these divisions? The multiplication of railways and canals will tend to alleviate matters more than the proposed Famine Fund, which is, so far, a mere

figment of the Simla brain. We are sorry to say that the accounts from the Deccan, and specially from the Berars, are alarming.

—A VERY successful Temperance meeting was held last Wednesday evening at the new Coffee Room in the Fort. At 8 o'clock the room was well filled. The exercises were opened with singing and prayer, after which Rev. J. Gladwin delivered a very interesting and humorous Lecture, setting forth mainly the financial and physical benefits of total abstinence from the use of intoxicating drinks. At the close, the Lecturer was heartily applauded, and fifteen persons signed the Temperance pledge. It is proposed to hold a similar meeting every week.

—THE Wesleyan Methodist Conference met last year in the City Road Chapel, which, since the fire that injured it last year, has been restored and renovated. Rev. E. E. Jenkins was elected President, and the Revs. John Baker, T. B. Stephenson and W. H. Dallinger were elected to vacancies in the Legal Hundred.

—WE have been favoured with a copy of a work in Hindee and English (on alternate pages) entitled "Christianity Indistructible: or Pundit B. D. Josi's Lecture, 'Christianity Destroyed' with comments by a Christian Missionary." In this volume, (printed at Mirzapore, Orphan School Press, and sold at 6 annas) the whole of the Pundit's Lecture against Christianity is printed with a running commentary. We expect to refer to this again when we have carefully gone through it.

—GENERAL Roberts has now been nearly a week on his way from Cabool to Candahar. General Phayre, not having an army at hand to indent upon, is only now starting from Quetta. Candahar is now invested by the enemy who will do their utmost to take it before either of the advancing forces can reach there. Now is a time when much prayer should be offered for those who are beleaguered or menaced at Candahar, Khat-i-Ghilzai, Chaman or elsewhere.

—"Isabella Jones" says that neither she nor her grand mother can make anything of Tennyson's "De Profundis." We are sorry that we cannot help them to understand it. Perhaps Tennyson wanted to show the public what fools they are by throwing some lines together at random and allowing them to see what sublimity they can find in them because of his name at the top, the guineas reaching his pocket all the same.

—WE have seen the programme which has been prepared for the public Missionary Meetings to be held next week, by the Bombay Missionary Conference, and a very attractive one it is. Rev. Mr. Douglass of Indore, who is to preach the sermon on Wednesday evening, is well known to many of our readers. Besides the sermon, he has also promised to give a short address on Friday evening, descriptive of his work at Indore. Rev. Dr. Bissell of Ahmadnagar is also expected to come down to take part in the meetings. He is to deliver one of the principal addresses on Thursday evening. The other address of that evening will be by Rev. Dhanjibhai Nauroji, and Rev. Mr. Row is to say a few words in conclusion. The meeting of Friday evening, at which H. E. Jacomb, Esq. is to preside, is to be of a less formal character; four or five short addresses are to be delivered. As on previous occasions, Mr. Simpson has

undertaken, with the help of a choir formed for the purpose, to provide music for the meetings. The prayer meetings are to be held at Maj. Oldham's house, at 7-30 each morning. These early prayer meetings have hitherto proved to be very profitable. We hope that a general effort will be made to attend them. Attention is invited to the advertisement of the meetings in another column.

The Bombay Guardian.

SATURDAY, AUGUST 21, 1880.

THE SELF-DESTROYER SAVED.

We begin again with a parable, or rather conclude the parable commenced in our first article.

The young man brought up from boyhood among the bandits, came by degrees to occupy a more prominent position among them. He had an ambition to become some day the chief of the band, but was obliged to conceal this lest he should excite the jealousy of the actual chief. Certain disorders began to prevail in the kingdom because of dissatisfaction inspired by some laws which the king had found it necessary to proclaim, to guard the people against the insidious influences of an order of men who had crept in unawares and were trying to undermine the loyalty of the people. The youth of whom we are writing, (let us call him Junius,) contrived to spend some time in disguise in the part of the country where this disaffection existed, and represented himself as one who had been barbarously treated by the king because he would not enter into his unjust schemes against the welfare of his people. He made them believe that they were treated very injuriously. He saw those designing teachers, and having won their confidence, let them know that he belonged to a band of fearless men who were ready to come prominently forward if an attempt were made to overthrow the ruling power. He then carried proposals to the chief of the band, and the result was that a plot was formed to rise on a certain day. There were those however who were faithful to the crown, and some of these kept the king advised of what was going on. He however gave orders that no arms should be taken against these insurgents, but that they should be allowed to march to the capital. And when they reached the capital, they found the gates open and nothing to hinder them from entering. They supposed it was because the people sympathized with the movement, and entered, and marching to the palace, found the guards removed and the gates open. They entered the palace and found a grand banquet spread and sat down to eat and to drink. Suddenly they heard the noise of opening doors, and would have started to their feet, but found their feet chained to the floor so that they could not move, and at the same instant became aware that they were surrounded by armed men. The king entered. He spoke to them without anger, pointing out that they had been deceived by designing men, and that he had studied only their good in the laws whose stringency they complained of, and had been quite willing to listen to their complaints if they had made them to him in the appointed way. Tears appeared in the eyes of some of

the men, and they exclaimed, We are verily guilty in having listened to the calumnious speech of designing men, especially of this man Junius. We have renounced the best of sovereigns to follow a bandit, a cutthroat. We do not deserve to live; the least of all. But there is a kindness in your look that encourages us to hope. Can we be forgiven? The king replied, I forgive you all, and Junius too, on condition that you dwell here with me and feast at my table. Then drawing near to Junius he laid his hand upon his shoulder and said to him, My long-lost son, have you done well in forsaking your father's house? Have you found greater kindness and a heartier sympathy in the bandits' cave than belonged to you here? Have your dreams of happiness, freedom, power, been fulfilled? Do you still cherish feelings of alienation for the father that sought to fit you for the possession of all his wealth and power? It seemed as though scales fell from the eyes of Junius. He looked now with abhorrence upon his past life, and marvelled how he could have been so infatuated as to cling to the miserable lot he had chosen, and how he could ever have turned his back upon such a magnificent destiny as had been originally his. In the tones of his father's love he, for the first time in all these years of estrangement, heard genuine love. Finding that the chains had been removed from his feet, he fell down before his father, asking him to do with him whatever the honour and welfare of the state might demand, whether an ignominious public execution, a life-long imprisonment, or whatsoever it might be. The father said to him, Thou hast destroyed thyself, but in me is thy help. I acknowledge thee this day to be my long-lost son, and I do not fear but that thou wilt yet become all that I once expected thee to be.

This parable feebly illustrates the way in which sinful man destroys himself, and in which God recovers him. Much happier illustrations are found in such lives as those of John Newton ('the African blasphemer'), Robert Annan of Dundee, Walter Douglas and the like. But look where we may, do we not see the evidence that man is destroyed? Perhaps you refer some to some beautiful country-home where the family, though unconverted, seems yet to dwell in the sunlight of cheerfulness and good-will. They may be unconverted, but are you sure that the gracious influences of Christianity have not had to do with the ordering of their lives? Are they fairly tested, in the circumstances in which they are? A man is destroyed, for the purposes for which God created him, when his ground of confidence, his main reliance is upon something that is transitory and fallible, and he has only to be brought under the right tests to make it evident that he himself participates in the fallible nature of that he is trusting in, whether it be wealth, honour, knowledge.

THE JESUITS.

THREE great powers of continental Europe, Prussia, France and Belgium, have lately declared in the most emphatic manner that the greatest peril to which the rising generation in those states can be exposed, is to be committed to the care of the Jesuits. And it is avowedly in the interests of religious liberty that they have gone so far as to banish this order of persons from their respective territories. They believe that

under Jesuit influence their children will be taught that the highest duty of those who have power, is to place it at the disposal of the Pope, and of the clergy that represent him in those several states. They believe that the principles of the Jesuits, and the marvellous way in which the entire power of the body is swayed by the Superior, and the fact that they place all other obligations below the obligations of the order, make it impossible that they should reside in any community, no matter in what capacity, without exercising a baleful influence, the effects of which are sure to be witnessed at some future day. Expelled from the continent, these Jesuits repair to England and the dependencies of England, and console themselves for their lost opportunities by giving their best attention to the children of Protestants. It is a notable fact that for a good many years past the Roman Catholics are doing scarcely anything in the way of direct missionary effort for the conversion of the heathen. When and where are they found preaching to the people of the country, in the vernacular? What books and tracts do they issue in the languages of the country? Where are their vernacular schools? They have indeed Anglo-vernacular institutions, where English and Eurasian children are taught along with Hindoos and Mahomedans. They seem to have very deeply pondered this matter, how to employ their time, money and abilities, so as to accomplish the greatest good in the end for the Church of Rome; and to have come to this conclusion, that the conversion of the heathen can stand over until they have introduced the leaven of Rome into the rising generation of Christendom. Ritualism is of one mind with them in this matter, and is sedulously pursuing the same tactics. The people once called Protestants, but who, conscious of the inappropriateness of the term are beginning to lay it aside, have allowed themselves to be cozened by the fallacious idea that it is a sign of Christian liberality to be without fear of Ritualism or Romanism, and not only see without alarm the Jesuits of France, Prussia and Belgium landing on their shores, but are willing to commit their children to their fostering care. These Jesuit teachers are very glad to exert an influence that will lead the children committed to their care, to become Romanists in after life; but they are also thankful for results that fall short of this; they consider it a great point gained if the children, as they grow up, shall have kindly feeling towards their instructors and the Church of Rome, and *just lean towards it*. They know that these will take no part in any measures antagonistic to the teaching of Rome, and will readily countenance the assimilation of the Church they are actually connected with to Rome. There are those in the community who will be led to cast in their lot with Rome, by the fact that these persons *lean towards it*, and betray their sympathy with it. And it may reasonably be expected that the children of these latter will become Romanists, unless indeed their Church should have itself become thoroughly Romanized in the meantime. We remember speaking with a gentleman in Bombay some years ago, not a Roman-Catholic, who complained very indignantly that one of his sons, for some trivial offence, had been made to kiss the feet of the Jesuit teacher in the institution where he was studying. He was however persuaded

ed by the school authorities to let his children continue there. Mark the result. Those boys grown up, are to-day avowedly Roman-Catholics. It is a most humiliating thought that many parents have thus imperilled the eternal interest of their children, from considerations of the most sordid character; they are unwilling to pay the fees that are needed for the support of Protestant schools and send their children to those who are willing to receive and instruct them for comparatively nothing, content that the money given by European Romanists for missions should be applied to the support of these Jesuit schools. Jesuitism finds out the weak side of humanity, and instead of seeking to remedy the weakness, seeks to make it contribute to the great and in view, the aggrandizement of the Church. Protestantism means devotion to the cause of civil and religious liberty; Romanism believes in no liberty but such as consists with priestly domination; the priest is the vicar of Jesus Christ, and the best thing for mankind is to be made over to the loving solicitude of the priest. Read the speeches, encyclicals etc. of Pius IX. We have twelve centuries of history to tell us what this means; but the men of the 19th century, while claiming to be immeasurably wiser than their fathers, think it scorn to listen to the admonitions of those ages.

THOUGHTS ON REVELATION. II.

FOR the sake of our readers who may perhaps not have given much attention to the prophecies relating to the history of the Church of Christ, it may be well to mention that nations and empires are designated by animals, real or fabulous. Even to the present day, the custom of identifying a particular nation with some animal as its symbol, has continued. England has her lion, Austria her double-headed eagle, the United States the bald eagle &c. &c. The great red dragon fitly represents an extraordinary Empire like that of Rome. This is the fourth beast of Daniel, ch. vii., "dreadful and terrible and strong exceedingly, diverse from all the beasts that were before it," that is, from the Macedonian, the Persian, the Babylonian. The seven heads of the fourth beast are not mentioned in Daniel, but the ten horns into which the imperial power is to be distributed, are distinctly mentioned, and one of them has very special mention made of it, thus:

"And the ten horns out of this kingdom are ten kings that shall arise; and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand until a time and times and the dividing of time."

This little horn, speaking great things, ruling by its assumptions, is to continue till the glorious advent of Christ, and thus seems to connect itself with the Man of Sin mentioned by Paul in 2 Thessalonians ii.—We go on now with the tentative exposition of the 12th ch. of Revelation.

"And his tail drew the third part of the stars of heaven." As Berkeley wrote:

"Westward the star of empire takes its way."

We have had the Assyrian, the Medo-Persian, the Macedonian, and finally the Roman. The tail of this dragon would naturally be in the East. After the division

of the Empire, Paganism was countenanced only in the Eastern division, while in the other two, Europe and Africa, Christianity was in the ascendent. This is said to be the meaning, and we have nothing better to offer. In the first chapter of this book, stars are said to be the angels of the churches.

"And the dragon stood before the woman which was ready to be delivered for to devour her child as soon as it was born."

As we have mentioned, the alliance of the Church with the State under Constantine, (whose Christianity was of a very dubious character) while it led Christians to expect a universal triumph for the Gospel, turned out really to be a serious hindrance to the spread of the truth. Constantine himself put off baptism to the end of life, because he understood that when a man puts on Christ by baptism, he must have done with sin, and Constantine did not want to have done with sin. Men who knew how to tone down the teachings of the Gospel so as not to alarm men, were advanced to high positions in the Church, and the consequence was the diminution of piety and the corruption of the Church. There are some in these days that would have us believe that the connection between the Apostolic Church and the Church they wish to glorify, has been maintained by a succession of bishops. Like some telegraphic cable that disappears from the shores of Europe to plunge down to the bottom of the Atlantic and creep over its bed, climbing the hills and sinking into the abysses of that chequered route, so, they think, the grace that rested on the apostles has been guided through the dark ages, mingling with all manner of false doctrine and bad conduct, till it reaches their favoured heads, through the fingers of some bishop. Very different is the representation of this inspired book.

"And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God and to his throne." The figure that naturally presents itself to us in this connection, is that of a triangle with two points on this earth, one in the apostolic Church, the other in the modern Church of Christ, with the throne of God for the apex. But who is the man-child that is to rule all nations with a rod of iron? This is a book of prophecy written in the latter part of the first century, and it is an anachronism to refer this passage to the ascension of Christ. In the Epistle to Thyatira, Rev. 11. 18—29, our Lord makes over to the believer the very promise given to him by the Father in the 2nd Psalm.

"Unto him that overcometh and keepeth my works unto the end, will I give power over the nations; and he shall rule them with a rod of iron; as the vessels of potter shall they be broken to shivers; even as I received from my Father. And I will give him the morning-star."

We believe that this refers to some power not yet manifested in the Church. When Christians shall give more heed to the wishes of the Master as set forth in his prayer of John xvii. and seek earnestly and intelligently to reach the platform there prepared for them, then the Spirit of glory and of God will rest upon them as never before. Some think that the symbol has reference to the 144,000 sealed in their foreheads of Rev. vii. and xiv. And the conjecture is a plausible one. If apostolic piety, union, faith, consecration, power, are to be witnessed

again in the Church of Christ, it will be by the earnest attention of Christians to the models given them in the New Testament. The apostolic Church lives in the apostolic words; the incorruptible word will be the means of bringing Christians into the glorious liberty of the children of God; the sons of God, whose latter-day manifestation is to be the emancipation of the universe, Rom. viii. 19-23, are begotten, notwithstanding the intervening lapse of ages, of the apostles and prophets of the primitive church. It was fitting that the woman clothed with the sun, before her flight into the wilderness, should be represented as begetting the latter-day church in which the glory of Christ is to be still more revealed; and the connection between the apostolic Church and that of the latter day could not be more happily indicated than by means of the figure of a man-child (a male infant) caught up to the throne of God. See Daniel vii, where after the four dominions have fulfilled their times, the people of the saints of the Most High God are represented as taking the greatness of the kingdom under the whole heaven.

INTERNATIONAL BIBLE STUDY.

August 29th, 1880. *Matthew XXVI. 36-50.*

"A PLACE called Gethsemane." We learn from the other Gospels that this was a garden on the east side of the brook Cedron, at the foot of Mount Olives, and that it was a place which Jesus was accustomed to frequent. In the providence of God it was arranged that Christ should have a place in the vicinity of Jerusalem to which he could retire after the labours of the day and enjoy communion in private with his heavenly Father and with his disciples. Leaving the main body of the disciples at a certain place, he with John, James and Peter, withdrew to a more retired part of the garden, and again, leaving these he went to a place where he could be quite alone. But before he left them, they saw in him such indications of emotion as they had never before seen. He was a man of sorrows and acquainted with grief; in the nature of things he could not but be sorrowful as, from day to day, he saw such manifestations of glory and grace unheeded by the people. There is perhaps no greater trial for one who himself enjoys the fulness of the Spirit's power, than to see the words and works begotten of this fulness, falling like ineffectual snow-flakes upon the world's ocean of sin. Jesus was now drawing very near to the last hour of his mortality, and seems to have been more and more oppressed with the burden of conscious fruitlessness. He had poured out into the lap of his disciples that evening, all the riches of his nature; had disclosed to them as never before the fact that in him was all the fulness of the Godhead, thus giving to all his past words and works a divine significance; he had so to speak, invested them with his own love, joy, peace, dignity and power; yet how little did they seem to be affected by it all. He tells them plainly, My soul is exceeding sorrowful, even unto death; and bids them tarry there and watch with him. Not merely to watch, but to watch with him. He wanted their sympathy in this culminating hour of his life trial. He had forewarned them that the prince of this world was coming against him. The adversary had learnt by this time that there was no

hope of prevailing over Jesus by any direct attack; the field of battle was now the heart of his disciples. This apostolic band was the agency by which Jesus expected to take hold upon the generations of mankind, and if their faith could be overthrown, his work would be frustrated. "Satan hath desired to have you that he may sift you as wheat," and show that you are nothing but chaff. How important then that you should be waiting and watching with me. Exceeding sorrowful, with a sorrow that has the bitterness of death in it. Christ has obtained that there shall be no death for his people; they have passed from death unto life. He tasted death, death in the original sense of the word. In the day thou eatest thou shalt die. But death in Eden, meant separation from God; and this was the bitter element in our Lord's propitiatory suffering, that made him start back with dread and horror. These two bitter elements, let us say; the extinction, all-but extinction of faith in his disciples, which meant the annihilation of the fruit of his life; and death, in its true form, of separation from the Father.

"O my Father if it be possible, let this cup pass from me." What is this cup? If we abandon ourselves to speculation, we may fill volumes with our dreams. The safest way, is to notice carefully all that is told us. We find him three times rising from his prayer and coming to his disciples, as it were to see if there is any sign of the answer; as Elijah on Mt. Carmel sent his servant many times to see if there was any sign of the answer to his prayer. Jesus finds his disciples asleep; after all he had done to arouse them to a sense of danger, that they might continue in prayer and faith. How much he had done to prepare them for the shock of seeing him led captive by his enemies; how greatly will they need, in that surprising moment, faith in God, faith in Christ, faith in truth, to enable them to tide over the awful collapse of that hour; but if they spend this preparatory season in sleep, it is very certain that it will find them utterly unprepared. "Could ye not watch with me one hour?" If not this, then what can they be expected to do?

"The spirit indeed is willing, but the flesh is weak." This is generally regarded as apologetic, but we understand it differently. The reference appears to be to what Peter had said, Though all men forsake thee yet will I not forsake thee. You are very forward in your profession, Peter, but when you are put to the proof, you are weak indeed. Luke says they were sleeping for sorrow. The preposition is *apo* sleeping from sorrow, i. e. to get rid of the consciousness of their grief. This is a common thing with Christians; when the Church is in a condition that demands on their part, humiliation and sorrow and watchfulness and fervent prayer, they shake off the painful feeling of responsibility, and yield themselves to a most culpable slumber. The enemy obtains more victories through the slumber of God's people, than they obtain by their watchfulness. What is a revival of religion? it is a season in which Christians are aroused out of that deathlike slumber in which they habitually are; a season in which they watch with the Master and pray, and have their eyes open to the condition of the world and note the principalities and powers of darkness that are arrayed against them. Surely nothing

less than this should be their normal state. Yet this is their exceptional condition. When they are in the condition of slumber, unaggressive, insensible of the havoc that sin is making all about them, the world applauds them to the skies, and says, Here indeed is an admirable Christianity; God forbid that we should take up arms against it. When after long years in which the god of this world has been reaping his harvests of death, the church of Christ awakes to a sense of its mission and clothes herself with salvation, then from all sides may be heard, in accents of scorn and denunciation, such words as, folly, madness, infatuation, intoxication, fanaticism, cant etc.

"Sleep on now." 45. If you sleep on now, it doesn't make much difference; the hour has gone by in which you might have prepared yourself for the coming shock. "Rise; let us be going." Let us be going forth to meet my betrayer.

"A great multitude with swords and staves." As though Jesus were some terrible freebooter, with armed and desperate followers. These are the world's favourite weapons. Could not Judas tell them how unnecessary these weapons were against Christ? Judas seems not to have believed that the Jews would go so far as to put Jesus to death; perhaps he thought that Jesus would awe them in some way; at all events he would earn the money promised him by giving them the stipulated opportunity.

"He came to Jesus and said, Hail, Master! and kissed him." He did not wish that Christ and his disciples should know that he sided with their enemies. The Spirit of God had left him; Satan had entered into him; and he had not the sense of a child in religious matters.

"Jesus said, Friend, wherefore art thou come?" We have many examples in the Gospels of Christ's taking men as they present themselves. He came to Christ in a friendly way, and Christ called him friend. This was the last word of Jesus to his betrayer, and must have harrowed him more profoundly than any other word that Christ could have spoken. This word told him from whence he had fallen, and probably had much to do with the remorse that led him a few hours after to try and get the bargain made with the priests cancelled.—We may learn from this incident that it was probably no unusual thing for Judas and the other disciples to kiss Jesus. This shows the confidential character of their intercourse, although oriental usage makes this less significant than western reserve would make it.

REMINISCENCES. LXXXII.

We have just found a diary commenced by Homunculus July 11, 1844, shortly after joining the church, written with the special object of helping him to trace the effect of grace in his heart. Some extracts from this may be useful as showing how difficult it is for one who is not well versed in the laws of the kingdom of heaven, to escape the thralldom of a habit of introspection. God never intended that we should be objects of complacent regard to ourselves there is none good but God, and his goodness does not become ours while we keep looking into our own heart for goodness. The business of the farmer is not to spend his time in analyzing the soil to find out the nutritive elements therein, but to cast in the seed and let these elements

reveal themselves in fruit. And perhaps some of these jottings may be useful in other ways.

July 11, 1844. It is now upward of three months since the Gospel truth was revealed to me; more than two since I dedicated myself to Him; and more than one since I made a public profession of Christianity; and yet, when I consider what I am, I am constrained to confess that I have sadly abused the mercies of God. I have been shamefully passive; the Spirit of God will not work without my co-operation; I am not to be saved in my own despite, but by the fullest and most incessant activity of all my powers in coalition with the Divine Spirit. It is by my imagination that I am so cruelly withheld from the divine presence. This is my great rock of offence; this it is that so harasses me, manifesting itself whenever I would take a step forward, and sleeping only when I sleep.

"Lovest thou me?" Alas, that I cannot answer thee, oh Jesus, in the words of Peter, Lord, thou knowest that I love thee: for thou knowest, oh my Redeemer, that I love thee not. That which I feel is not what thou callest love. In all my devotional exercises, I have been seemingly separated by a partition from the object addressed; conscious that I was heard by him, I yet beheld him not. It is for me to break down this wall; I have but to entertain the right disposition, and all necessary ability will be given me. Lovest thou me? Morning, noon and night let the interrogation be renewed. And oh, my blessed Saviour, grant that I may proceed in this matter with a sincere and honest endeavour; that I may postpone all my studies, if need be, to this one business; that the miserable infirmities of my nature may be counterbalanced by strength from on high. I must read anew the story of Christ, slowly, humbly, prayerfully. If, as I read it, I experience no augmentation of love, I will have great cause to fear.

July 12. My daily life affords no indication of an active and earnest affection for those around me. Considering the imminency and greatness of their peril, I should be wrestling for their conversion as for life and death; yet it can scarce be said that I move a finger. It must be that there are countless folds of self-deception about my heart.—What does His word tell me? 'The pure in heart, they shall see God.' He does not say, 'Blessed are they who see God, for they shall be pure in heart.' Purification is not a work to be miraculously and instantaneously effected. It demands the co-operative will, strenuous, unwearying, disciplined, of the individual.

20. When I remember what I was a year ago this day, in whose society, with what an idolatrous and engrossing passion I was filled, and contrast with that my present state, I am filled, no; I am not but should be filled with amazement that that adorable Being to whom I belong, should receive from me such cold and passionless tributes of affection. How does that retrospective glance condemn me!—Every thing tells me that I am imperfectly acquainted with myself. Until I become better acquainted with myself, it were futile to expect any real augmentation of spiritual religion. I do not attach sufficient importance, nor give sufficient time to self-examination. My studies absorb too much of my time and attention.

July 29. No one sentence of our Lord, it has been observed, occurs so often as this: 'Whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.' As Christ was specially urgent in recommending this, the inference is obvious and irresistible, that the observance of it will tend more than any thing else to render us what he would have us to be. My continuance in that lamentable and odious condition of mind from which I hoped ere this to have been delivered, is undoubtedly ascribable in a great measure to my disregard of this divine and beautiful precept. I am in the constant habit of exalt-

ing myself, and know little of the spirit of humility. Am I to insult God by living as though the work of regeneration were perfected in me, and no further amelioration of my character needed, as though I were sanctified and angelic, or as one conscious that his sins are as scarlet and each and all hateful to God? I have as many incentives now as I ever can have, and if I make no advance this week, I will have reason to tremble.

This diarist failed to perceive that the habit of always scrutinizing oneself to trace the effect made by an external object of contemplation, is an insidious form of self-exaltation. The mind is more taken up with itself than with Christ. Suppose a photographer should snatch the plate away from the camera, and hold it up to the sun to see the image; put it back again and do the same thing; and so on; it is certain that he will get no likeness. It must be in the dark, unlooked at, that the image may get fixed. A lover who is always thinking about his own emotions is not much of a lover. True self-renunciation dismisses for ever the idea of finding any excellence in oneself, and is content to live upon the excellence that is radiated from Christ.

Aug. 4. I have come from hearing a discourse on these words: "Search the Scriptures." It was in part dissuasive and in part persuasive. It warned against the reasonings of those who would have the bishops, fathers and tradition to constitute the people's Bible. The Bible, said the speaker, is the most intelligible of all books. No other so clearly enunciates the Author's meaning; they who can understand no other book can understand the Bible. John Bunyan in prison, with his Bible and concordance, came to such an understanding of the Scriptures as few prelates educated amid a thousand appliances of learning have equalled. Veneration and prayer are by far the best helps. He said the Bible was not the cause of the numerous divisions of Protestantism. The Bible teaches one doctrine, and this is at the heart of almost all the different churches. Fundamentally they are one Church. The differences are mainly between the unconverted portions of the denominations. There is no unity in the R. C. Church. Council is against council, father against father, bull against bull. In what is earthly and temporal in that church there is unity and it is the only unity they can pretend to. As long as there is concord concerning the papacy and the visible church, they are satisfied. Many pestilent doctrines had been promulgated in Protestant countries, but they were far less noxious than one wide, universal, all-absorbing error.—Let me search the S. S. They will do more for me than all seminaries; I can get nothing for my time so precious as the Bible is; except indeed, human souls; and there is no getting these souls for Christ until our own souls are imbued with the divine afflatus.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

"To the Editor of the *Bombay Guardian*,"

DEAR SIR,—I love the Missionary cause and hail with delight any effort put forth to rouse public interest in that direction; hence I am glad to see that the Bombay Missionary Conference have arranged for a few special missionary services towards the end of the month. Reading the notice of these services, has suggested to me the questions, Why do not the Methodists start some special efforts on their own account so as to stir up a deep interest for the salvation of the heathen, among themselves? What is there to prevent them holding a series of public missionary meetings at some convenient time?

I am a Methodist, and feel strongly that the need for interesting our people specially in their responsibilities as a great *Missionary Society*, exists beyond all doubt, and the more so when in most of our circuits, if not in all, this interest to a great extent, is on the wane. We are so wrapt up in our English work, that there is every danger of our people forgetting that the English work is not the end for which we have been raised up in India, but simply a means to the end, that end being, the salvation of the surrounding heathen. The cry for more labourers, is another cogent reason for something special on our part. Many among us, regret that more young men in this land, do not offer themselves for the Itinerancy. May I ask in all humbleness of mind, what we are doing to excite interest among the young men of our churches here, or to bring the claims and calls of the Mission field before them? Absolutely nothing of great consequence, appears to me, to be the proper answer to the question.

Much more can be written upon the subject, but I will stop. I did not mean so much to write a long epistle, as merely throw out a hint, which I hope none of your readers will deem out of order.

I am &c.

NEMO.

[Why not look for the blessing spoken of by *Nemo* in connection with the meetings organized by the Missionary Conference? We hope that Christians of all the churches will enter heartily into this movement that nothing may be wanting to secure a revival of missionary interest. And let not the morning prayer meetings be overlooked. *Ed. B. G.*]

DEAR SIR,—It is now a little over six months since we undertook a Mission to the Thakurs, the date of our first preaching tour being February 5th 1880. I beg therefore to submit a brief financial statement for the past six months, which I trust you will be kind enough to insert in your next issue.

From Feby 1st to July 31st 1880.

RECEIPTS.	Rs. A. P.	EXPENDITURE.	Rs. A. P.
Donations	304 2 6	General travelling	
Proceeds of Missionary Tea Meeting	55 4 0	Expenses	25 12 6
		Purchase of 4 native Musical instruments	15 3 0
		Purchase of riding gear	10 0 0
		Sundries	3 13 0
			54 12 6
		Balance	304 10 0
Total Rs. 359 6 6		Total Rs. 359 6 6	

Jno. Staples, Hony. Treasurer.

I might add that six days ago, thieves forced an entrance into the Treasurer's bungalow, and besides abstracting some valuables belonging to him, carried off the entire balance, viz. Rs. 304-10.

No clue to the thieves has yet been discovered, but our faith, though sorely tried, rests on Phil. iv. 5. and so we sing triumphantly,—

In some way or other,
The Lord will provide.
It may not be my way,
It may not be thy way,
And yet in His own way,
The Lord will provide.

GEO. K. GILDER.

16th Aug. 1880,
Egutpoora.

DEAR SIR,—To those interested in Sunday school work the People's Park on Saturday afternoon last, and the Memorial Hall in the evening, presented pleasant spectacles. A committee of delegates from various Sunday schools of this city, incited by records of demonstrations in England and America, has been work-

ing for about 3 weeks and fixed upon the 14th inst. to commemorate the centennial of Sunday schools. The different schools in the city were invited to co-operate and the following mentioned responded:—Established church of Scotland; Wesleyan Methodist; London Mission; Methodist Episcopal; Free Baptist; Free Church of Scotland; and a Ragged Sunday school in connection with the New Town Prayer Hall (undenominational). At 4 o'clock about 800 scholars with 70 teachers from these institutions met at the band stand of the Park, each school with distinctive banners, and marched thence to the Memorial Hall accompanied by the band of the 24th M. N. I. which was very kindly lent for the occasion. It was very refreshing to witness such a gathering of Sunday schools and the presence of two or three groups of native children added to the charm of the scene. Many who came to see the proceedings had to go away again for want of even standing room. The exercises occupied two hours and embraced prayer,* 7 hymns, 3 responsive readings and 3 addresses—one to the children—another about "Robert Raikes" and the third on "Sabbath Schools, the nursery of the Church." The following ministers took part Revds. W. A. Liston (Established Church of Scotland) W. Joss (London Mission) Coopersawmy Row and G. Cobban (Wesleyan) J. Shaw (Methodist Episcopal) R. Maplesden (Baptist) and A. Alexandor (Free Church of Scotland.) Mr. R. Duffield kindly took the chair.—

In spite of dense crowding and the great heat of the room, those present spent a very pleasant evening and one practical out-come of it will probably be a "Sunday School Teachers' Union" in the city. A result greatly to be desired. At 7.30 the proceedings terminated.

It is computed that not less than 1000 scholars were assembled (some say as many as 1500) and possibly many more, as there is no reliable means of estimating those who made their way direct to the Hall.—

Medals commemorative of the event, are to be distributed as soon as possible. The demonstration was undertaken in God's cause and He crowned it with success. Hallelujah!!
A. B.

DEAR SIR,—I have sometimes felt that the practice of indiscriminate distribution of tracts should be put a stop to. This feeling has now been intensified by several instances in which I witnessed Christian tracts torn to pieces both by Musalmans and Hindus. It is not a matter of great surprise that Musalmans should destroy Christian tracts and leaflets when their fanatical spirit has been more or less excited by preaching about the Sonship of Christ and other doctrines equally repugnant to the teaching of the Koran. But that the Hindus who are universally lauded as of a milder and more tolerant disposition than any other section of the community, should also be capable of being excited to such a pitch as to tear to pieces tracts which have been given them in a friendly way and which they have received with civility, is a matter of real surprise. Wednesday evening last, I went to the meeting place of the local Arya Samaj to hear a lecture by Govind Shastri of Nasik. The lecturer said nothing disparaging to Christianity, but he did unduly enlogize the religion of the Vedas as well as the religious customs and practices and even superstitions of the Brahmans. This so elated the twice-born who composed the bulk of the audience, that they gave repeated rounds of loud cheers; some of them produced from their pockets several copies of the Marathi tract on "The Cocoa-nut Day," saying here is a tract reviling Hinduism; and the enthusiasm of one, an educated young man, soared so high that he took one of the copies and reduced it to pieces! On the evening of the Cocoa-nut day, a good many copies of that and

* A short statement of the leading facts in the history of the schools assembled.

of other Marathi and Hindustani tracts were similarly treated on Grant Road and in Bhendi Bazar, both by Hindus and Musalmans; and I feel sure that a majority of the tracts and leaflets spread broad-cast among the people meet with the same fate. This is the legitimate consequence of indiscriminate distribution. Some persons during the last few days have, it seems, been giving away the first mentioned tract rather too freely. This I think is a mere waste. I hope, therefore, that every distributor of tracts will in future use great discrimination in the good work of scattering the precious seed of the Kingdom of God.

Yours truly,
REPORTER.

Bombay, Aug. 20 1880.

[We believe that the tracts destroyed are a very small proportion of those that are preserved. *Ed. B. G.*]

NOTICES.

RECEIVED for Grant Road M. E. Church from F. Rs. 5; J. B. 5; Mrs. H. 4; Mrs. B. 1; J. V. H. 15; J. C. 10; R. C. 20.
For Orphanage at Poona, J. C. Rs. 5.

For the House of Hope from H. E. the Governor, Rs. 25; Mr. H. Pr. Sec. 25; J. C. 20; H. M. B. 10; Mr. D. 5; Mrs. L. 5.

Appointments for to-morrow: Grant Road Church, 8-30 a.m. G. Bowen; 6 p.m. I. F. Row.
—Dean Lane, Fort: 11 a.m. W. J. Gladwin; 6 p.m. O. Shreves.—Mazagon, 11 a.m. I. F. Row; 6 p.m. A. Vardon.

Y. M. C. A. Genl. Com. to meet at the Bible Society's Rooms on Tuesday next, 5-30 p.m.

A LECTURE will be delivered in the Framjee Cowasjee Institute on Monday Evening, August 23rd at 5-15 by the Rev. C. W. Park. Subject. The Doctrine of Incarnations and its Indian Illustrations.

THE BOMBAY MISSIONARY CONFERENCE proposes to hold (D. V.) a series of PUBLIC MISSIONARY MEETINGS in the FRAMJEE COWASJEE INSTITUTE on the 25th, 26th and 27th of August, as follows:

WED. AUG. 25th 8 p.m. Missionary Sermon by Rev. J. Douglas of Indore.

THURS. AUG. 26th 8 p.m. Addresses by L. Bissell, D. D. of Ahmadnagar, Rev. Dhanjibhai Nauroji and Rev. I. F. Row of Bombay.

FRI. AUG. 27th 7-30 p.m. Conversazione, with short addresses.

Morning prayer meetings will be held at 7-30 a.m. on each of these days at the bungalow of Maj. G. W. Oldham, Girgaum.

Epitome of News.

SATURDAY, AUGUST 14.

—*Bombay Gazette*: We hear from a source likely to be well informed that some three weeks since General Skobeleff fought another battle with the Tekke Turkomans, and did not win it. His loss is stated to have been a thousand men.

—“The Queen has given a graceful and happy termination to the unfortunate dispute about the Prince Imperial's monument by resolving to place it in St. George's Chapel at Windsor.”

“I am glad to hear that Mr. Burnand is to be the new editor of *Punch*. The salary of the appointment is £1,500 a year.”

—A telegram to the London papers reports the collapse of the tunnel under the Hudson River, Jersey city. The assistant-superintendent and nineteen workmen who were at the bottom of the shaft were drowned. Eight men barely escaped with their lives. The leak be-

gan in the chamber connecting the shaft with the tunnel, and the water gained rapidly. The tunnel, which had been excavated for a distance of 500 ft., was filled with water, and the shaft, 60 ft. high, was choked with debris and soil. Three days' digging, it was stated, would be required to reach the bodies buried under the ruins.

—The Bombay Corporation, by a vote of 31 to 8 decline to contribute towards the cost of the working of the C. D. Act in Bombay, but when the finances of the Municipality will admit they will be prepared to contribute Rs. 15,000 for hospital accommodation for the relief of disease, in addition to the sums now granted for the Goculdas Jeypall and police hospitals.

Some of the Viennese papers publish a report from Teheran that England has proposed to Persia to purchase for herself for £140,000 a coast line on the Persian Gulf, with ports at Bender, Bushire, and Bunder Abbas, besides land on the frontier of Beloochistan.

MONDAY, AUGUST 16.

—It is now stated that 945 lives were lost at Kaskh-i-Nakhund.

—The 78th Highlanders, are under orders to halt at Kurrachee till further orders, and possibly may not have to proceed to Afghanistan.

—The Rev. T. H. Greig, Presbyterian Chaplain, has been ordered to join the 78th Highlanders at Kurrachee.

—The *Bombay Review* publishes a list of 34 officers killed in Afghanistan since January last.

—The *Anglo-Indian Guardian* says, “The great defect of modern missionary enterprise, is their failure to raise all round them bands of earnest amateur lay missionaries who, while engaged in their own secular vocations, might devote their leisure hours to evangelisation. India ought to contain numberless earnest Christian laymen willing and able to tell the non-Christian populations round them what the Christian hope means. So to tell it, by word or by life, as to share that hope, is to preach the Cross of Christ.”

TUESDAY, AUGUST 17.

—Press Commissioner: Quetta, Aug. 16.—The military post at Kach Amadan was attacked this morning by Kaka-Pathans who were beaten off, losing eighty killed. Our troops pursued the enemy for two miles. A telegram from Chaman last night stated that letters had arrived there from Colonel Tanner from Khelat-i-Ghilzai, dated the 12th inst. Country was quiet and supplies in fort abundant. Col. Tanner says he will be able to help General Roberts with supplies. Our loss in the action of the 27th are now stated to be in (killed) Artillery 18, Sappers 23, 66th Regt. 232, Bombay Grenadiers 365, Jacob's Rifles 250, Sind Horse 10, and 3rd Cavalry about 20. The Herati troops are stated to have deserted Aynub.

—The correspondent of the *Times of India* has a sad tale to tell of mismanagement on the routes leading to Sibi, especially between Meerat and Mooltan. He says: While lakhs upon lakhs of rupees are being thrown recklessly and profitlessly away upon Afghan scoundrels, is it preposterous to denounce the miserable, penurious “economy,” that refuses a few hundred rupees to provide for the absolute necessities of life and health for men devoted to the service of the Government: men, who are utterly unable to provide for their own needs? Would it be too much to ask a Government which views the cut-throats of Afghanistan with such lenity to treat their own servants with common humanity? It is absurd to say that it is impossible to prevent the evils I complain of. All that is necessary is for the Government to empower officers despatching or conducting troops on the move by railway to telegraph to suitable stations to have some meals or refreshments ready awaiting the arrival of the men. Add to this, an ample supply of water at the various halting stations,

or at least at certain fixed stations within reasonable distance from each other.

—*Indian Ch. Gazette*: The Bishop of Bombay has replied in the July number of the *Bombay Church Chronicle* to Bishop Caldwell's arguments in favour of proclaiming the whole truth of Christianity to every person, who, by any consideration, such as the bribe of a cheap secular education, can be induced to come and hear it, as put forth in the latter's letter to the Bishop of Madras. Dr. Mylne maintains that two considerations prevent “the whole counsel of God” being taught to non-Christian children—

(1) What we owe to God's truth and our reverence for it.

(2) What we owe to the souls of men and our regard for the souls of the children.

Dr. Mylne denies that there is anything, either in the Acts of the Apostles or the Epistles, to justify Bishop Caldwell's statements; his own thesis will be published in the August number of the *B. C. C.*—

WEDNESDAY, AUGUST 18.

—The 13th N. I. from Mhow embarked yesterday for Kurrachee.

—*Bombay Gazette*; Quetta, 17: A letter from General Primrose, dated the 11th inst., confirms the former native reports, and says that a small body of the enemy was three miles west of the city. Two Armstrong guns were on a picket hill and obtained the range of the citadel, but the damage was very little. The firing was continued morning and evening. Our casualties were Dr. Trafford, of the Fusiliers, slightly wounded; one native officer killed and several men wounded; one Fusilier killed and two wounded. There are forty-five days' provisions in Kandahar, and the water supply is ample.

The strength of the garrison is as follows:—Europeans, 1,243; Natives, 3,386; Sick Europeans, 157; Natives, 225. The enemy's strength is supposed to be 4,000 regulars; 3,000 cavalry; collection of 3,000 villagers. This is, perhaps, under-estimated.

The *Athenæum* says that the publication of the revised version of the New Testament will not take place until the spring of 1881, when the Greek texts, which are being prepared for the Universities by Archdeacon Palmer and Prebendary Scrivener, will no doubt be completed. The editorial work, as regards the revised English version, has been entrusted by the Universities to the Rev. J. Troilbeck, the secretary of the New Testament Company.

—There was a great earthquake at Manila, Sunday, July 18th, destroying many buildings, but not many lives.

—12-50 p.m. means twelve hours and fifty minutes after noon, yet our contemporaries use it to signify 1 p.m. less 10 minutes. 0-50 p.m. would be the correct way of putting it.

—The *Celestial Empire* says:—A new version is placed upon Colonel Gordon's mission to Peking by the Hongkong *Daily Press*, which says that “his own statement is that he has not been specially invited to come, but that he wanted a change, that he obtained twelve months' leave, and is going to Peking to see his ‘friend Li.’ He intends returning to England at the end of the year, probably by way of Japan and America.” This hardly agrees with what the Colonel himself told us and confirms what we said previously that Colonel Gordon does not know his own mind. It seems to us that he has now become unable to sustain any very great mental strain, and we shall only be stating a fact when we say that he has told several persons in Shanghai that “people consider him mad.” It is certainly to be hoped that such is not the case.

—*Times of India*: Our Aden correspondent writes under date August 10:—

I have just heard that a vessel belonging to the Singapore Steam Ship Company, named Jeddah, has been lost off the north end of Socotra, with over 900 pilgrims on board. The

captain (Clarke), his wife, chief mate, chief engineer, and two others, and sixteen natives arrived here just now in the s.s. Scindia. The Jeddah was pitching about in a heavy sea, and her boilers started from their fastening, and took charge of the engine room, and, as you may imagine, soon knocked a hole in the ship's side. The pilgrims murdered the second officer and second engineer, and did their best to kill the Europeans who have been saved, by throwing boxes and other heavy articles into the boat as she was being launched. The captain's wife was passed out of the sinking ship through one of the ports. When the boat shoved off the Jeddah was sinking fast. I am told that it was an awful business, but I have no time to send further particulars by this mail.

—The *Watchman* devotes some columns to a notice of certain schools established by Canon Woodward, the nature of which may be gathered from the following: Some of the facts made public in the course of this correspondence are of so serious a nature that we feel it necessary to ask our readers to consider them. They make it only too clear that while the existence of these schools is a menace to the Protestantism of England, their extension and success would go far to secure its destruction. "W. H. F.," a partisan of Canon Woodward, boldly defends the practice of confession in the Church of England and in schools. He goes over the usual Prayer-book ground, the rubrics, the invitation to the Communion, and the Office for the Visitation of the Sick. It is a somewhat curious argument that because a certain Form of Absolution is provided in the Book of Common Prayer, to be used under special circumstances and in cases of grave illness, therefore it ought to be employed steadily by boys at school, young and healthy lads with probably long lives before them! Why not administer to them the diet and medicines of the sick man, as well as his "Absolution?" Surely it is a very morbid atmosphere for the youthful mind and conscience to be trained in!

In perusing the "intercessions" we discover such subjects as these: Thanksgiving for the establishment of early communion at Guy's Hospital; early and fasting communion at W.; the removal of the scandal of evening communion; the rest of the faithful for 6 departed priests and 85 other persons; due preparation for confession and absolution for a Guild associate, a pupil-teacher, &c.; removal of obstacles to confession for a wife and eight others. *Religious life*: Grace and guidance for a mother superior; blessings on E. C. M. entering noviciate; avoidance of scruples for a sister; humility for Sister Ann; a novice; a religious; increase of postulants in a community; more postulants for a religious house. Perhaps the most astounding (in a professedly Church of England manual) of these intercessions is one to be used on the "Feast of St. Jerome,"—viz., that acts of reparation may be done for "unintentional omission in celebration, and all other injuries done to Jesus in his most holy Sacrament."

We trust that no Methodist will have looked over this article without forming a decided resolution to employ his influence actively against these dangerous institutions. Surely none would be so ill-advised as to place his son or daughter amid such perils.

—The continued drought in Sholapore, Ahmednuggur and other districts of the Deccan is causing very serious uneasiness. If rain does not fall very speedily a famine is inevitable. In the Poona Collectorate matters are not quite so bad; but that is all that can be said.

—The court of enquiry in the case of the barque *Mahabaleshwar* find Capt. McKinnon guilty of carelessness and suspend his certificate for nine months.

—*Bombay Gazette*; Quetta, 18: The Troops of the advance Column are all on their way up the Bolan, and continue to suffer greatly from

the heat. Many fall out, coming on the rear. Detachment D-B Horse Artillery, which arrived, lost sixteen horses between Sibi and Quetta. The line of rear is now thoroughly secured, hitherto it was dangerously weak. The arrangements intervening reflect great credit on the military and political chiefs of Baluchistan. General Phayre starts for the Kojuck about the 20th. He takes two 25-pounder rifled guns to counteract enemy's Armstrongs.

—Press Commissioner: Information received at Quetta from Kandahar states that Ayub's army in three divisions has occupied positions on three sides of the city. The last brigade has arrived at Gandamak from Pezwan without a single shot having been fired at the rear guard.

—*Indian Mirror*: "We have often lamented the Englishman's ignorance of English. The charge seems paradoxical, and coming from us Natives might look arrogant and insolent. We do not propose to arrogate to ourselves a very large measure of credit for our knowledge of English. We readily confess we know very little of the language and literature of England. It cannot, therefore, be from any feeling of presumption or conceit that we accuse Englishmen of imperfect acquaintance with their own mother tongue. It is surprising and distressing to see how the most educated and cultured men in England fail to grasp the meaning of the simplest text in English. Take a passage in the Bible, whose plain English is uncommonly clear and perfectly unambiguous, and the best intellects in England will stumble over it. How the simplest passages in the Christian scriptures, which have been read over and over again from the earliest years, are misconstrued and misinterpreted, is to us a puzzle and a mystery. Is not English the Englishman's vernacular? Are not Englishmen distinguished as a pre-eminently intellectual nation? Why then this pitiable failing? And if Englishmen fail to comprehend their own Bible, it is no wonder that they should display similar, if not greater, mental obtuseness in interpreting the literature of the New Dispensation."

We should be sorry to accept of the *Mirror's* reading of the New Testament. The mystery both as regards Englishmen and Asiatics, is explained by the fact that men love darkness rather than light, their own ideas rather than God's.

THURSDAY, AUGUST 19.

—*Bombay Gazette*: "It is singular that nothing can be done in India without a special department. Cotton cannot be grown without a Commissioner to stimulate it, nor can it be exported without another Commissioner to see that it is pure. Neither Education nor Public Works can go on without Directors General, nor can the revenue be collected or reports made to Government except through the fostering care of three respectable, but useless, Revenue Commissioners who justify their existence by undertaking in addition police duties which they neglect and which are the better for being neglected. The Famine Commissioners, true to Indian tradition, lay great stress upon the creation of a new department in agricultural statistics; they are above such consideration as the cost which of course is of trifling importance to those who have not to pay and therefore do not offer any opinion whether it should be charged to the Famine Fund which is apparently destined to be a milch cow to bear the cost of Lord Lytton's Afghan war and frontier railways, besides such little trifles as the repayment of debt for past famines and the extension of irrigation works which will not pay. The Fund has been a myth from its conception, and will be a lasting memorial of the Lytton Strachey system of false finance."

—Telegram from Goolburga in to-days papers:

A Commission sat yesterday to enquire into a dispute between Mahomedans and Hindoos.

The Commission was unable to proceed, as upwards of 2,000 Mahomedans congregated, took down Hanooman's Temple, destroyed the idol, disinterred the corpse of a celebrated monk buried a month ago, and threw it in the road. They also killed cows and went about shouting "deen." The police interfered, but were repulsed. The Hindoos closed their shops and fled from the city, afraid of their lives. No arrests were made.

—The *Str. Nizam* with English Mails left Aden for Bombay, Wednesday, 8 A. M.

—The Calcutta Brahmists continue their playing at Christianity. The *Mirror* gives an account of a Pilgrimage to Jesus: Seven leading traits of Christ's character formed the burden of prayer on seven successive days from Sunday to Saturday, to wit—Moral Purity, Asceticism, Oneness with God, Sorrow, Love, Forgiveness and Spirituality. Last Sunday the Pilgrim Brothers met at 8-30 in the morning, the usual time of prayer, at the minister's house, and, after a short prayer invoking Divine aid to enable them to go and see Jesus in his spirit mansions, they solemnly marched upstairs singing a hymn. After they were seated in the sanctuary of daily devotion, the regular morning service was held. The Minister then in a lengthy prayer led the congregation eighteen centuries back to the Holy Land, where Jesus lived and preached, suffered and died. * * * * He was like glass, and the pilgrims clearly saw the Living Father through him. As the pilgrims were Hindu devotees, the spirit of Jesus blessed rice and water, and through them incorporated his higher life into their lives, thus verifying the universality of the doctrine of the sacrament. Thus was Jesus, the Son of God, assimilated to the flesh and blood, the life and character of the pilgrims of the New Dispensation. May the spirit of Christ abide for ever in Hindusthan!"

A cholera epidemic broke out at Tangi on the 11th, and up to yesterday morning 40 cases were registered, of which 20 proved fatal.

FRIDAY, AUGUST 20.

—*Bombay Gazette*: "The news from the Berars is very bad; the clouds are carried over the country by strong westerly winds and no rain falls. A six anna cotton crop is the utmost that is now hoped for."

—Press Commissioner: News from Kandahar, dated 11th, states that there are rumours of an attack on the south side of the city at the Shikarpur gate. Firing is kept up morning and evening from the villages on three sides of the city. The defences are nearly completed, and the ground has been cleared outside the walls. The casualties up to date are trifling. Dr. Trafford, of the Fusiliers, is slightly wounded; Private Orton, of the Fusiliers, killed; Jemadar Matulla Sing, 30th N. I., killed, and several natives and followers wounded. All the wounded and sick are doing well. Up to date the strength of the garrison is as follows:—Effective Europeans, 1,243; native soldiers, 3,386; sick Europeans, 157; sick natives, 225.

—It is reported from Baghdad that the Hamawad tribe of Koords have again been giving trouble in the Kerkook and Sulimaniyeh districts of Turkish Arabia, plundering caravans and cutting off unarmed parties. The whole of Mesopotamia and Koordistan is now in a very disordered and unsettled state. The Arabs continue everywhere disaffected and rebellious, though no hostilities are now actually pending between them and the Turks.

—Most English people know that the lowest cost of sending a Post-office order in England, however small the amount, is twopence. But few would have believed that last year the number of orders for one shilling would have amounted to 94,500. Yet such was the case. Nearly one hundred thousand people, and these necessarily of the poorest class, were taxed 25 per cent. (the penny for postage must not be forgotten) in discharging small debts or sending assistance to poor relatives. During

the same period there were half a million orders for five shillings, and considerably more than a million for one pound.

—Death last week 358.

—A Poona paper:—We have received further information regarding the disturbance at Goolburga. The cause of it arose about three weeks ago. The Hindoos were burying a body near a Mahomedan Mosque at Goolburga, but in a place where Hindoos have always buried their dead, when the Mahomedans suddenly took umbrage at this, attacked them while they were in the act of burial, and threw the body out on the road. This created a disturbance at the time, and there was a free fight, in which one person was killed and several severely wounded, when the police interfered and restored order. On the disturbance being reported to Sir Salar Jung, he ordered a committee consisting of three Europeans and three Parsis to inquire into it and report fully on the case. It is while this committee is sitting that this last row has taken place.

Selections.

DR. HORACE BUSHNELL.

BY REV. THEODORE L. CUYLER.

THE most brilliant genius who has stood in the American pulpit during the last half-century, was Horace Bushnell. The three other foremost men—to our thinking—were Lyman Beecher, the powerful preacher and reformer; Dr. Channing, the beautiful moralist and philanthropist; and Dr. Charles Hodge, the profound theologian. Bushnell was primarily a prose-poet; some passages in his sermons equal the best in old Jeremy Taylor, and he uses words with as exquisite a pictorial effect and freshness as Tennyson. But greater than the poet was Bushnell as an unfold and expounder of the inner spiritual life. No volume of discourses in my library is more "meaty" and suggestive than his "Sermons for the New Life," or the kindred volume, "Sermons on Living Subjects." Who that has feasted at these banqueting-tables can ever forget the discourse on Feet and Wings, and that still more famous one on Unconscious Influence?

At last the biography of the great man of Hartford—whose name has been given to the finest park in the capital city—is given to the world by the Harpers.* It has been prepared by his two daughters and one or two intimate friends, and is a work of wonderful power and fascination. The picture which it gives of the homespun age in Puritan Connecticut is a fair companion for those presented in the lives of the elder Beecher and of John Todd. To this day the people of New Preston (in Litchfield county) are proud of the fact that the boy Horace played among their maples as boy in tow trousers, and his manly hands built the solid stone dam still standing across the Aspetuck Creek. He carried these pure rural tastes with him all through life; and when an old man and famous, he loved to wander around the shores of Lake Waramaug.

The book opens to us the rich heart-life of Bushnell, and we see clear down into the transparent depths of the man. He was as pellucid as Lake George. If the ministers in Connecticut had all known him as well as the Christian world knows him now, they never would have vexed his sensitive soul or their own with all those doleful and deplorable ecclesiastical fights over his theological opinions. Fighting Horace Bushnell as a theological "heretic," was about as profitless business as aiming a shot-gun at the Pleiades. He was simply the man whom the Lord had made and the divine Spirit had re-made; and it was utterly impossible for dear old Dr. Hawes and Dr. Atwater to unmake or reconstruct him. Some of his theology was both misty and mys-

tical; some of it was self-contradictory; it all partook of the poetic eccentricities of his mind; but to the great cardinal truths of God's Word he held fast with the grip of conscience and spiritual experience. The mistake was that he ever set up to be a constructive theologian at all. His forte was as a poet, as a rich expounder of heart-experience, and as an illuminator of the great practical truths of the inner life.

What a beautiful picture the biography gives of his honest, cheerful, brave, and devout career, from the hour of his conversion on to the hour when he was caught up into glory. One Winter morning he had a revelation made to him. When his good wife asked him what he had seen, he replied "The Gospel." He said that the glorious interior truth of the Gospel had broken upon him as an inspiration, as a revelation from the mind of God Himself. He had got a spiritually-illuminated conception of Jesus Christ. From that time onward he rose from doubts and partial glimpses into the clearer knowledge of God, and into a freeness and fullness of communion with God such as he had never enjoyed before.

The biography is refreshingly honest and truthful. We see Bushnell just as he was. At one time he writes: "My own experience is that the Bible is dull when I am dull. When I am really alive, and set in upon the text with a tidal pressure of living affinities, it opens, it multiplies discoveries, and reveals depths even faster than I can note them. The worldly spirit shuts the Bible; the Spirit of God makes it a fire, flaming out all meanings and glorious truths." And it was when the Divine Word was thus flaming into his brilliant brain and devout heart, that he prepared such productions as "Christian Nurture" and the "Sermons of the New Life," and his wonderful picture of Christ in "Nature and the Supernatural."

I was never permitted to hear Bushnell but once. It was in New Haven, when he delivered his unique sermon on "Barbarism the chief danger." He had no graces of oratory, but spoke like one who was on fire with his theme. A great crowd of men of brains listened to him, as one who had a message from Jehovah. I once tried to find him on the prairies of Minnesota; but it was as hard for me to catch him as for the "Fairfield West Association" to floor him for heresy. His Life presents the whole man—the brilliant thinker, the faithful Hartford pastor, the lover of his mother, the man of letters, the lively talker in the godly groups at Clifton Springs, and the heroic champion of freedom. As Americans, we may all be proud of the name and fame of HORACE BUSHNELL.—*N. Y. Evangelist.*

CHRISTIAN PROGRESS IN PERSIA.

Oroomiah, May 19, 1880.

To-day was held our monthly meeting with the native Evangelistic Board. Letters and reports were heard from Nestorian laborers over the wide region westward of Koordistan and eastward toward the centre of Persia. There are some points worthy of special attention in connection with this time of depression and famine.

1. *Progress among the Nestorians.* The famine is so severe, travelling is impracticable westward, and will be till harvest, a few weeks hence. Then we hope to push an evangelistic campaign into the mountain districts. About us on the plains of Oroomiah the nominal Christians, nearly *en masse*, are now under evangelical influences. The ranks of the Papists are broken in many places. In villages where hitherto few have been reached, there are now large congregations and ingatherings. The aggregate of native contributions we hope will not fall behind former years, and the number added to the churches will be large. It is a vital question how to improve these special opportunities, and to see this general sympathy with the Gospel become a real reformation,

2. *Open Door among Moslems.* What is the effect of the famine upon the Moslems? is, no doubt, a question often asked by those who have given to the famine fund. Unlike Islam among the Turks, there are many indications that the Persian system is breaking up, and this famine is a strong force in the process of disintegration. A colporteur just returned from his Winter's work to the eastward, gives some significant facts. Open inquirers are found among men of influence. Very general discontent, and sometimes cursing of the Moslem ecclesiastics, is heard. Great numbers of the sectaries joined with him in opposing Islamism. Three cases of baptism are reported by Nestorian preachers. Hundreds about us are in various ways under Christian influences, and thousands are awakening from the blindness and prejudice of generations to the fact that Christianity is a living power of love and sympathy and help, and Christ a living Saviour—in contrast with their dead system and dead prophet. We dare not encourage them in the temper they are at present to profess Christianity. We must instruct them and wait till the giving of Christian alms is past. Our friends should know that the door is wide open, and that many are inclined to Christianity.

3. *Awakening among the Jews.* The centre of the movement is Hamadan, under the care of the Teheran station. The pastor there is a Nestorian. The Jews foremost in character and wealth in their community of 5,000 souls, are baptized Christians, and very few remain unmoved either for or against the truth. The opposing Jews and the leading Moslems are in league, and the Christian Jews are under severe persecution. The same state of things exists in Seenah and Kermanshah, where our preachers are at work. It should be known, too, that while Mr. Abbott, H. B. M. Consul-general in Tabreez, is using his influence for liberty of conscience among Armenians, the English Embassy at the capital gives no sympathy or help to persecuted Jews, and thus virtually gives aid and comfort to their persecutors. We earnestly ask the prayers of all Christians for Persia at this crisis. J. H. S. N. Y. *Evangelist.*

TELEGRAPHIC NEWS.

Constantinople, August 12th: The Porte is now so vacillating, that instead of Abeddin Pasha, Minister of War, Riza Bey, Governor of Constantinople, supported by a large number of troops, is ordered to Scutari, to endeavour primarily to execute the Corti Convention in case of the failure to obtain the surrender of Dulcigno.

London, 13th: In the House of Commons this evening the Secretary of State for India, replying to a series of questions, said that there was no reason to suppose that General Roberts had been indisposed to undertake the expedition to Kandahar, of which he has independent command; and that he presumed satisfactory arrangements have been made for securing forage and supplies for his force, and for reporting his progress. The march would certainly occupy 28 to 30 days. His Lordship deprecated any attempt to control military operations from Home, as showing mistrust.—In the House of Commons last night, the Under-Secretary for Foreign Affairs, in reply to a question said, that Government had received a suggestion from various quarters to guarantee the Sultan in the remainder of his territory if he yields to the decisions arrived at the Berlin Conference, and that it has been accepted in principle by Government.—The Burials Bill has been read a second time in the House of Commons.—It is expected that Parliament will be prorogued on 11th September.—Mr. Gladstone will attend a Cabinet Council to-morrow.—A medal has been granted for the Zulu War.

14th: The *Daily News* publishes a telegram this morning from St. Petersburg, stating that there is grave reason to believe that Ayub Khan is acting in concert, with and is assisted by, Abdul Rahman.

15th: Numerous supposed Fenian emissaries are believed to be in all the principal towns in Ireland.—400 rifles have been purchased in Dublin.—A

*Life and Letters of Horace Bushnell. New York: Harper & Brothers.

Home Rule meeting was held at Glasgow yesterday, at which there were 30,000 Irishmen.—News has been received that the Basutos have submitted.—Obituary:—Lord Stratford de Redcliffe.

Paris, 15th: A letter written by M. Gambetta has been published, in which he says that the democratic institutions, of France will enable her to recover her lost provinces.—M. Gambetta's letter on French democratic institutions, published, yesterday, is of an old date.

St. Petersburg, 15: The semi-official *Agence Russe* ridicules the *Daily News'* telegram about the understanding between the Ameer and Ayub Khan, on the ground that they are irreconcilable rivals.

Constantinople, 15th: The Porte has asked for an extension of time to be granted to carry out the cession of Turkish territory to Montenegro.

London, 16th: Numerous meetings, of an excited character, have been held in Ireland, the land question being the leading theme. At Kildare, Mr. Dillon, M. P., made a seditious speech.

St. Petersburg, 16th: General Loris-Melikoff has been appointed Minister of the Interior.

Cairo, 17: The Nile is rising rapidly, and precautionary measures are being taken to prevent an inundation.

London, 17th: In the House of Commons last night the Secretary of State for India, in reply to a question, said that Government put but little trust in Afghan chiefs; it had, however, confidence in the Amir, as his interests and those of Ayub Khan were directly opposed. His Lordship also said that he disbelieved in the report of any understanding existing between them.—H. M.'s troopship Himalaya left Portsmouth yesterday for Bombay.—Further official correspondence on the subject of the Afghan War expenses has been published. The Viceroy telegraphed to Lord Hartington on 20th July as follows:—The estimate of expenditure was £15,000,000, which was based on actual Treasury issues up to the end of June last. Assuming that the evacuation of the northern territory of Afghanistan will be completed by the end of October, and that the present rate of actual expenditure continued, £2,000,000 more will remain to cover estimated expenditure up to the end of March next, including batta granted to the troops.—The *Daily News* publishes a paragraph this morning, which states that for some time past large quantities of printed matter, intended to excite the Mussulmans of India against the British Government, have been sent from Constantinople to India; and there are indications that it has been prepared and forwarded with the knowledge of the Porte.—In the House of Lords this evening Lord Northbrook said that Government did not intend to suspend the appointment to the Governorship of Madras on the Duke of Buckingham retiring, but the question of substituting Lieutenant Governors for Madras and Bombay is worthy of future consideration. H. M.'s troopship Malabar left Portsmouth to day for Bombay. The French crop is expected to be an average one.

New York, 17th: The Agricultural Bureau monthly report states that the average of the 10 Cotton States is 102 per cent, and that the crop is 10 days earlier than usual. The harvest prospects are favourable, the yield being estimated at 500,000,000 bushels.

London, 18th: In the House of Commons last night, Lord Hartington submitted the Indian Budget.—His Lordship, after entering into the details of revenue and expenditure, said that he was not sanguine that any changes in the civil branch of the Government would effect a saving of expenditure; and after the strain of the Afghan war, the army required considerate and generous treatment.—The policy of creating a Eamine Fund failed because it was necessary to borrow the £460,000 which had been set aside for it.—Lord Ripon considered that the time had arrived to make a new departure in Indian Finance; at present, therefore, it was impossible to repeal the Licence Tax.—The error which had occurred in estimating the Afghan war expenses arose through the faulty method of keeping the accounts. £6,000,000 was the estimated cost of the war for three years, but £2,250,000, and £3,500,000 must be added to each year successively. Deducting £1,000,000 increased profits from Railways and Telegraphs, and adding £4,000,000 for cost of Railway construction to the frontier, the total of the war expenses will amount to £18,000,000. After deducting surpluses amounting to £11,000,000, the deficit is £7,000,000.—Lord Hartington, at the close of his statement, accused

the late Government of negligence bordering on blindness in accepting the estimates of the war, and with a reckless determination to underestimate its difficulties. His Lordship further said that recent events in Kandahar were not contemplated when arriving at the above calculations, but the Indian Government could raise a loan, if necessary; it was, however, not intended to add permanently to the debt of India.—Any assistance rendered from the Imperial Treasury in the present year would be temporary, and no definite proposal on the subject would be made until it is accurately known what will be the absolute total of the Afghan war expenses. The pecuniary aid to be rendered will not be given as charity to India, but from a principle of justice, and which will not interfere with India's financial independence.

Constantinople, 18th: The Minister of Police has been dismissed in consequence of his fanaticism.

London 19th: Mr. Gladstone is to visit Italy or Madeira. The Right Hon. W. Forster has started for Ireland to enquire if there be any necessity for introducing coercive measures. In the House of Commons last night the Employers' Liability Bill was read a third time.

PASSENGERS SAILED.

Per P. and O. Str. *Sumatra*, 14:

For Southampton.—Lieut A S Vesey, 9th Regt, Mr R Macleod, Capt E V Stace, Lieut H J Lane, 13th Hussars, Major Campbell, Mrs Campbell, Mrs and Miss Burrows, Lieut Col J Hanwell, Lieut Col R S Smith, Major J N Steel, Dr and Mrs Boustead, Mr J Sutcliffe, Mr A Power, and Mr R Howarth.

For Brindisi.—Mr J B Lyall, Mr F Wyer, Dr T Cooke, Col Mayne, R E, Miss Mayne, Mr A W Lawson, Mr G Madden, Miss E A Horne, Mr D K West, Mr W Prescott, Mr R Hopper, and Mr J H Boyce.

For Venice.—Mr C S Lyon, Mr Murray Rogers, and Mr J Roscher.

PASSENGERS ARRIVED.

Per P. and O. Str. *Zambesi*, 17:

From Southampton.—Mr G Price, Mr and Mrs Hamilton and infant, Capt Farmer, Mr W Webb, and Mr Nulford.

From Venice.—Mr R L Davis, Mr J Edwards, and Lt-Col Lockhardt.

From Brindisi.—Mr C Berry, Mr H Hart, Mr J Sturrock, Mr A Severn, Mr T Wilson, Mr D Smith, Capt R H Renick, and Mr K Mitra.

From Aden.—Mr G R Tuck, R N, Capt T R W Davidson, Capt A D Weighall, Mr Meeseandl, and Dr Channer.

Domestic Occurrences.

BIRTH.

HUME—August 16th, the wife of Rev. E. S. Hume, of a daughter.

DEATHS.

NEWTON—July 29th, at Subathu, Punjab, the Rev. John Newton, MD, Superintendent of the Subathu Leper Asylum, aged 42 years.

FORD—August 3rd, at Quetta, Mr. T. W. Ford, Bandmaster, the 2-7th Royal Fusiliers, aged 35 years.

SHERRING—August 10th, at Benares, the Rev M. A. Sherring, MA, LLB, aged 53 years.

ARCHIBALD—August 12th, at Esplanade Hotel, Archibald, youngest child of Mr. A. H. Leith Fraser, B. C. S., Nagpore, aged 14 months.

"BOMBAY GUARDIAN."

Subscriptions received from 14th to 21st August 1880.

Rev. J. Small, 12th April 1881, Rs. 7-10; Sergt. Henry North, 1st September 1880, Re 1; A. Christie, 31st March 1881, Rs. 7-10; Rev. Hormusjee Pestonjee, 3rd February 1881, Rs. 7-10; Miss E. T. Bernards, 15th April 1881, Rs. 7-11; R. Courtney, 22nd August 1881, Rs. 7-10; James Legg, 2nd February 1880, Rs. 7-10; Mrs. D. Purcell, 18th August 1881, Rs. 7-10.

Advertisements.



Dr. Durkee's Liver and Kidney Pad cures Liver Complaint, Kidney disease, Fever and Ague, and a host of other Diseases. Easily and comfortably worn by any person as illustrated in the above drawing. Price Rs. 3 per pad.

—:O:—:O:—:O:—

Brown's Vermifuge Comfits or worm Lozenges Price per doz. bots. Rs. 4½.

Brown's Dentrifice and Dentina for cleaning and preserving the teeth. Price per doz. bots. Rs. 5.

—:O:—:O:—:O:—

Ploughs! New American cast steel ploughs. Designed especially for Indian soils. Can be worked either with two or four bullocks. Warranted especially for black soil. Price from Rs. 20 to Rs. 30 per plough. For further inquiries address a letter to the agent Esufally Hiptoola, Pir market Bombay, or to the Manager of this paper. Orders will be promptly attended to.

WELL WORTHY OF NOTICE AS A CERTAIN CURE

For Bilious and Liver Complaints Indigestion, Wind, Spasms Foul Breath, Nervous Depression, Irritability, Lassitude, Loss of Appetite, Dyspepsia, Heartburn, Sour Eructations, Lowness of Spirits with sensation of fullness at the pit of the Stomach, Giddiness, Dizziness of the Eyes &c.,

DR. SCOTT'S BILIOUS & LIVER PILLS

STAND UNRIVALLED.

As a General Family Aperient Medicine they have no equal, being mild in their operation, and grateful to the Stomach, they give a healthy tone and vigour to the different secretions, causing the necessary organs of the Stomach and Liver to resume their activity, thus restoring the appetite, promoting digestion, and strengthening the whole system.

They can be taken at any time without restraint from business or pleasure, hence they are a most valuable domestic medicine. Heads of households should always have a box of these Pills by them, to resort to on any slight occasion of ailing on the part of those under their charge, as by paying attention to the regular action of the Stomach, Liver, and Bowels, many a severe illness is avoided or mitigated. They will be found in slight cases by a single dose to restore health to the body, with a happy frame of mind.

Prepared only by W. Lambert, 1A, Vere Street, London, W., England. In Bottles ONLY, 1s. 1½d. and 2s. 9d. Sold by all Chemists.

IMPORTANT CAUTION.—Be sure to ask for "Dr. Scott's Bilious and Liver Pills," in a green bottle, wrapped in green paper, and having the name and address.

WILLIAM LAMBERT.

3, King William Street, Charing Cross, Engraved on the Government Stamp. Do not, therefore, purchase without seeing the Government Stamp over the cork of the bottle.

THE TEMPLE SCHOOL, ENFIELD HOUSE, PANCHGANI.

Principals. } Rev. Albert Young, and
Mrs. Young of London, late of
Bombay.

The above school for boys and girls was established last year in consequence of the great need that was experienced for such an institution in this healthy Hill Station; and the success already attained is a source of hope that that want has been fully supplied. The School has nearly completed the first year of its existence, and it is hoped that it has gained the confidence of the Parents of the Presidency.

The Chief desire of the Principals is to provide a pleasant home for children and to secure their genuine improvement. The course of study adopted is in accordance with the requirements of the Government Educational Department.

The Dormitories are large and comfortable; the Commissariat is plain and plentiful; and due attention is paid to physical exercise.

Special attention is directed to the reduction of fees which has been made in consideration of many appeals.

TERMS.

Boarders over 10 years Rs. 35 per mensem.

Under " " 30

(This includes Tuition, Washing, &c.)

Day Scholars from Rs 3 to Rs. 16 according to the Standards of Education.

Pianoforte and Singing conducted by Mrs. Young who is a certificated pupil of Sir Julius Benedict, from Rs 6. to Rs. 10.

Cots, Bed and table Linen, Plate, &c. provided.

At the close of the May Recess studies will be resumed on 1st June.

Testimonial kindly permitted:—

"Prospect House," Panchgani, April 20.

Dear Sir,—I have much pleasure in testifying to the care and attention bestowed on my three children since they have been under your tuition. They have made satisfactory progress in their studies. I congratulate you on the success which has attended your labours and I have no doubt the continued prosperity will be the result of the good care that the pupils receive at your hands.

With best wishes, believe me, Dear Sir,

Yours faithfully,
W. E. GORDON.

GRATEFUL—COMFORTING EPPS'S COCOA.

BREAKFAST

"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast tables with a delicately flavoured beverage which may save us many heavy doctor's bills. It is by the judicious use of such articles of diet, that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."

—See article in the *Civil Service Gazette*.
Made simply with boiling water or milk.

Sold only in Packets labelled:—

JAMES EPPS & CO.,
HOMOEOPATHIC CHEMISTS,
LONDON.

ANCHOR LINE.

OF

Transatlantic, Peninsular, Mediterranean & Indian Steam Ships.

Indian Service between Bombay Liverpool and Mediterranean.

	Commander.	Tons.	H. P.	Nominal.
s. s. "Hispania"	James Laird.	3100.	400.	21st August.
s. s. "Macedonia"	Thomas Martin.	2272.	486.	about 28th "
s. s. "Sidonian"	David Kitchen.	1236.	203.	To follow.
s. s. "Italia"	Thos. G. Knox.	2245.	424.	"
s. s. "India"	Geo. H. Read.	2289.	500.	"
s. s. "Britannia"	R. Hutchison.	3060.	400.	"
s. s. "Olympia"	J. Graig.	2050.	424.	"

These steamers have been specially fitted for the Indian Trade, and have accommodation for a large number of saloon passengers.

Each steamer carries a Surgeon and Stewardess.

Fare through to New York	Rs. 600.
" " Liverpool	" 500.
" " Marseilles & Genoa	" 450.
" " Naples	" 400.

For plans, hand-books of information, and for any further information

Apply to **W. & A. GRAHAM & Co.,**
Agents.

Graham's Buildings Bombay.

N. B.—The New York passages are booked in connection with the Co.'s Atlantic Mail Service either from Greenock or from London.

There are weekly Sailings from either place.

HALL LINE OF STEAMERS.

FORTNIGHTLY BETWEEN

BOMBAY AND LIVERPOOL VIA MALTA.

The following sailings have been arranged.

	Tons.	H. P.	Captain.	
s. s. "City of Baltimore"	2300.	300.	I. Verril.	about 21st Aug.
s. s. "Rydal Hall"	2700.	400.	O. Lloyd.	To follow.

These fast steamers have been specially built and adapted in every way for the Bombay trade.

Each steamer carries a Surgeon and Stewardess.

For plans, handbooks of information and any further particulars.

Apply to **EDWARD BATES & Co. }**
W. A. GRAHAM & Co. } Agents.

Bombay, 5th June 1880.

BOMBAY EDUCATION SOCIETY.

Byculla Schools. Day-scholars are received on payment of fees varying from Rs. 1 to 5 a month according to the Standard. Half fees for second and all other children of the same family. Standards 18 in the Boy's School, 1-5 in the Girls school. Apply to the Head Master or Lady Superintendent.
Byculla, 3rd Sept.

AMERICAN AGENCY.

FOR

CABINET ORGANS.

The McKINNON PEN, or *Fluid Pen*. The most useful and convenient Fountain Pen known.
For this we have the sole Agency for India, and wish to employ Agents in every station in the Empire. Best references required.
The American Electograph and Recipe for sale.
Address, *The American Organ and Pen Agency,*
42 Meadow Street, Fort, Bombay.

BOMBAY GUARDIAN.

PRICE REDUCED TO Rs. 6.

Terms of Subscription: Rs. 6 in advance per annum; with Indian Postage, Rs. 7-10; with Postage to England, and America via Brindisi Rs. 10-14; to other Foreign Countries Rs. 9-4-0. For smaller periods in proportion. Payable in advance (quarterly where more convenient.) All business letters should be addressed to Rev. Vishnu Bhasker, at the Anglo-Vernacular Press, No. 36, Tank St., New Nappa, Bombay. Letters for the Editor may be addressed to him at the above-mentioned Press.

P. S. Parties who find it more convenient to pay monthly, will pay Half a Rupee at the beginning of each month. In Bombay, a peon with subscription-book will call statedly.

BOMBAY TRACT AND BOOK SOCIETY.

The attention of the Friends of the above Society, and of the Public generally, is invited to the following selection from the stock of books now on sale at the Depot. (Address—The Superintendent.)

Rs. A. P.		Rs. A. P.		Rs. A. P.	
6 9 0	Anti-Theistic Theories—Baird.....		<i>Guthrie's Works.</i>		<i>By E. De Pressense.</i>
4 11 0	The Religious Condition of Christendom (A Series of papers presented at the General Conference of the Evangelical Alliance held at Basle 1879) edited by Dr. Murray Mitchell ...	2 3 0	The Gospel in Ezekiel	3 12 0	The Redeemer [Church
4 11 0	Essays on the Principles of Morality and on Private & Political Rights & Obligations—Jonathan Dymond.	2 3 0	Man and the Gospel. ... [Saints	7 8 0	Christian Life & Practice in the Early
4 11 0	Sermons to the Natural man—Shedd	2 3 0	Christ and the Inheritance of the	7 8 0	Heresy and Christian Doctrine
2 3 0	Christian Nurture—Bushnell	2 3 0	Out of Harness.	4 11 0	Contemporary Portraits
2 3 0	Nature and the Supernatural —do—	2 3 0	The Parables of Our Lord	4 11 0	Jesus Christ, His Times, Life & Work
2 13 0	Moral Uses of Dark things —do—	2 3 0	Speaking to the Heart	18 12 0	Early Years of Christianity 4 vols.
2 3 0	The New Life —do—	2 3 0	Sundays abroad [each.	35 7 0	Set of 8 vols. nett.....
3 2 0	Four Phases of Morals—Blackie.....	2 3 0	Studies of Character—2 Vols.	4 11 0	Quiet Hours—Pulsford.....
3 12 0	Natural History of Atheism —do—	17 12 0	Set of 9 Vols. nett	2 13 0	Sermons by —do—
2 13 0	World of Prayer—Bishop Monrad...	2 3 0	The Culture of Pleasure	3 12 0	—do— by Kerr.....
11 13 0	Talmage's Sermons 6 vols. nett.	1 9 0	Difficulties of the Soul—Aitken	2 13 0	Sermons on Gospel Themes—Finney
3 12 0	Our Lord's three Raisings from the Dead—MacMillan [Testament	6 9 0	Heaven and Home—Dr. M. Lang ...	2 3 0	Our Coffee Room—Lady Hope
3 12 0	Oosterzee's Theology of the New	6 9 0	Lectures and Essays—Prof. Seeley...	2 3 0	More about Our Coffee Room—do—
6 4 0	Outlines of Theology—Hodge.....	3 2 0	The Brazen Serpent—Erskine.....	3 2 0	Touches of Real Life —do— [boise
7 8 0	The Church and its Polity—do— ...	3 2 0	The Spiritual Order —do—	3 2 0	Overdale, the story of a Pervert—Wor-
6 4 0	Hodge on Corinthians—2 Vols.	2 3 0	The Freeness of the Gospel—do— ...	1 9 0	New Testament Idea of Hell—Merrill
2 3 0	—do—on Ephesians	2 3 0	Ministering Men, or Heroes of Mis-		The Future Life—Defence of the Or-
4 11 0	Johnston on Philipians	2 3 0	sionary Enterprise—Gardner		thodox view by Eminent American
5 5 0	Bonar, on Leviticus... [6 Vols. nett...	2 3 0	Heroines of Missionary Enterprise—do.	2 3 0	Scholars [ment—Randles
16 14 0	Our Lord's Life on Earth—Hanna	1 4 0	Heavenly Airthmetic—Blackwood ...	3 2 0	For Ever—Essay on Eternal Punish-
2 3 0	Israel's Iron Age—Dods	3 2 0	Responsibility for the Gift of Eternal	3 2 0	Memoirs of R. M. McCheyne
2 3 0	Mohamed, Buddha and Christ —do—	3 2 0	Life—McLeod Campbell		—, Ed. and Cath. Stanley (by
6 9 0	Sermons by F. W. Robertson—3 vols	3 2 0	Thoughts on Revelation —do—	5 10 0	Dean Stanley) [nett
3 2 0	Lectures by do	2 13 0	Christ the Bread of Life —do— ...	13 8 0	Memoirs of Thos : Chalmers—2 vols.
3 12 0	Hand Book of Moral Philosophy—	3 2 0	Studies on Pascal..... [ing—Vinet	6 9 0	—, Rev. C. G. Finney... [nett.
3 12 0	Calderwood—[Cunningham lec. /78.	5 10 0	Homiletics, or the Theory of Preach-	11 13 0	—, of Rev. T. Guthrie 2 vols.
6 9 0	Bible Doctrine of man—Laidlaw	3 12 0	Outlines of Theology —do— ...	5 10 0	Life of Rev. Wm. Arnot... [—Smiles
6 9 0	Delivery and Development of Chris-	3 12 0	—do— of Philosophy —do— ...	7 8 0	Robt. Dick, Geologist and Botanist.
6 9 0	tian Doctrine—Rainey —do— /73.	2 3 0	Pastoral Theology —do— ...	4 11 0	Short Biography of Robt. Halley ...
7 8 0	The Training of the Twelve—Bruce..	16 9 0	Set of 5 Vols. nett. [thian	5 5 0	Life and letters of Jas. Hinton.....
7 8 0	Theological Lectures by W. Cunn-	2 8 0	The Word and Works of God—Lo-	2 3 0	—, of Thos. Cooper
7 8 0	ingham	2 13 0	The Truth of God's Salvation—Chase	2 3 0	—, Brownlow North.....
11 13 0	The Bible Educator—Plumptre 2	1 9 0	Studies in Life—H. S. Paterson M. D.	9 6 0	—, Bishop Wilberforce—vol. I ...
13 8 0	Life of St. Paul—Farrar. 2 vols. nett.	1 9 0	The Human Body —do—		David Livingstone—The Weaver
11 13 0	Life of Christ —do— nett.	3 2 0	New Lights upon Old Lines—Mason.	2 3 0	Boy, who became a Missionary ...
3 12 0	The Fall of Man—do—	3 2 0	Daily Meditations—Bowen	2 13 0	D. L. Moody and his Work
3 12 0	The Silence and Voices of God—do—	4 11 0	Amens of Christ —do—		"Religion and Science lectures" at 0-3-6 each
3 12 0	Seekers after God —do—	9 14 0	Love Revealed —do—		Science and Revelation ; their Distinctive Pro-
3 12 0	Witness of History to Christ —do—	25 1 0	3 Vols. nett. [—Ryle—7 vols. nett.		vinces—Porter. [cal Hypothesis—Watts
13 8 0	Set of 4 last vols. nett.....	4 11 0	Expository Thoughts on the Gospels		An Examination of Herbert Spencer's Biologi-
3 12 0	Fanaticism—Isaac Taylor.....	0 15 0	Knots untied—do—		Miracles & Prophecy : Direct proof that the
3 12 0	Home Education —do—	0 15 0	The Tongue of Fire—Arthur		Bible is a Revelation from God—Murphy.
3 2 0	Saturday Evening—do—	1 9 0	The Successful Merchant —do— ...		Prayer in Relation to natural Law—Wallace.
3 2 0	Physical Theory of another Life—do—	2 3 0	The Modern Jove —do—		The Doctrine of an Impersonal God, and its
2 8 0	Elements of Thought —do—	1 4 0	The Finest of the Wheat by L. A. B.		effects on Morality and Religion—Martin.
14 10 0	Set of 5 vols. nett	1 9 0	Food Convenient—Rev. A. R. Godson		The Life and character of Christ; an evidence of
3 2 0	Christians under the Crescent in	1 9 0	Food and Feeding—Sir H. Thomson		the Truth of Xtianity—Moran. [Naughten.
3 2 0	Asia—Rev. E. L. Cutts..... [Crie	3 12 0	F. R. C. S. [Shairp		Man's Responsibility for His belief—Mac-
5 10 0	The Religion of our Literature—Mc	3 12 0	Studies in Poetry and Philosophy—		The Student's Marathi Grammar by
3 2 0	The near and Far view—Simpson ...	3 12 0	Poetic Interpretation of Nature—do.		Rev. G. R. Navalkar—New edit... 5 0 0
6 9 0	The Gospel History—Ebrard	3 12 0	Deep unto Deep—Sir E. Bayley.....		Papers for Thoughtful Readers at 0 0 6
7 8 0	Inner Life of the Religious Societies	0 10 0	<i>By Frances Ridley Havergal.</i>		What is the Religion that man needs—Bowen.
7 8 0	of the Commonwealth—Barclay ...	0 10 0	My King		The claims of Christ on the Human Con-
3 12 0	The Holy Catholic Church, the Com-	0 10 0	Royal Bounty		science—Rev. W. Stevenson M. A. Madras.
1 9 0	munion of Saints—Gregory	0 10 0	Royal Commandments		Some Elementary Principles of Christ-
2 3 0	Our Father in Heaven—Wilson	0 10 0	Royal Invitation.....		ianity—W. Miller, M.A. Madras.... 0 2 0
2 3 0	Anecdotes of the Wesleys—Wakeley.	0 10 0	Loyal Responses.....		Bushnell's character of Jesus... [well 0 2 0
2 3 0	Anecdotes of Geo. Whitefield —do—	0 10 0	Kept for the Master's Use		Christianity & Hinduism—Dr. Cald- 0 1 6
2 3 0	Rowland Hill, his Life, Anecdotes,	0 15 0	Four Happy Days		The Inner Citadel of Religion —do— 0 1 0
2 3 0	and Pulpit sayings—Charlesworth	0 15 0	Bruey, a Little Worker for Christ		The Vedic Religion or the Creed & Practice
3 12 0	World of Moral & Religious Anecdote	0 15 0	Ministry of Song		of the Indu Aryans Three Thousand years ago.
3 12 0	—Paxton Hood	0 15 0	Under the Surface		Rev. K. S. MacDonald: M.A. Missionary, Free
5 5 0	The New Hebrides & Xian Missions	7 8 0	Life Mosaic ; the above two, beauti-		Church of Scotland—Calcutta
4 11 0	Hours of Christian Devotion—Tholuck	0 15 0	fully Illustrated & bound together		Geographical Globe 6 In. Diameter... 1 9 0
3 2 0	The Fulness of Blessing—Smiley ...	7 8 0	Under His Shadow		Packed in tin and posted up country 2 0 0
2 3 0	Regeneration—Anderson	0 7 6	Life Mosaic.....		ENGLISH TRACTS, a large and varied
		0 7 6	Morning Bells.....		assertment.
			Morning Stars		WALL TEXTS in neat Teak & Blackwood
			<i>The Enlarged Songs and Solos—</i>		Oxford Frames, a new supply.
			Words only 0-1-9; 0-2-6; 0-5-0; 0-10-0; 0-15-0;		Also "Believe on the Lord Jesus" Acts xvi.
			2-3-0 and 2-13-0 [2-3-0 and 2-13-0		31 in Marathi, beautifully printed in Gold and
			With music 0-10-0; 0-15-0; 1-4-0; 1-9-0;		Colours at the Columbian Press, Satara ; size
			Also Quarto edit. for Organ or Piano 6 9 0		14 by 10 inches ,0-4-0 (Framed 1-6-0).

A Discount of 10 per cent is allowed off the prices of English books (except periodicals and those marked nett) when purchases are made within one calendar month to the value of Rs. 10 and upwards. Payment either in cash or on presentation of account at the beginning of the month succeeding the purchases.